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broad culture and accustomed to move in refined society and possessed of diplomatic temperament. In the recommendations respecting method the deputation urged that there be evangelistic and apologetic lectureships, individual evangelism, and institutional work. The importance of the Sunday school is emphasized and a suggestion is made that two additional secretaries be appointed to assist the general secretary.

The Mission Outlook

When so much of the results of culture and religion is being shattered the reports of progress on the mission fields are greeted with joy. A recent writer is accredited, by the editor of *Missions*, with the following glowing report:

In Korea there is an average of 3,000 converts a week; in China 7,000 students, scholars, and officials are enrolled in Bible classes; in Japan evangelism is winning thousands; in India the mass movement is enrolling 150,000 candidates for baptism, and whole villages are turning to Christ. Africa has single churches with memberships of 10,000, and even South America is showing signs of spiritual awakening.

Almost as encouraging as the foregoing report is the point of emphasis which was

made in the instructions recently given to outgoing missionaries of the Church Missionary Society. The great principle of co-operation which the military tactics of the war have forced to the attention of the world must henceforth be regarded as fundamental in the missionary enterprise. The missionaries were told:

the value of unity in diversity; the value of united enterprises, like the union language schools, the Madras Christian College for Women, and the union of Chinese medical missions to provide proper medical instruction for that republic—above all, the supreme need of an intimate spirit of brotherhood—is taught by the war. The importance of the indigenous church becoming self-propagating and the urgent need for equipping natives themselves as ministers and leaders in their own communities was illustrated by Britain's sending her armies to France, "not to deliver her, but to assist her deliver herself."

The missionaries were also reminded that one of the factors in deciding the issue of great missionary enterprise would be, as in the war, "first, a great and worthy cause; second, full and complete sacrifice for that cause; third, leadership that inspires confidence."

RELIGIOUS EDUCATION

The Rural Church

The frequency of the treatment of the rural church in current literature is indicative of the importance of the subject. Another aspect of the publicity which is being given to the rural church is that specialists in sociology are forcing upon the attention of church officials the urgency of the rural needs. For instance, William Herbert Stanley, field lecturer of Kansas Agricultural College, has written a lucid article in the *Christian Work*, March 10. It is obvious to him that the rural problem is being studied as never before. The literature of the last twenty-five years indicates that the life of the cities has had the

bulk of attention, but following on the heels of this investigation of city life has come the realization that the fountain from which the saving stream of virile life in America flows to the cities is in the open country. While the pendulum has been swinging to its farthest reach in the direction of the city, a counter problem has developed in the rural communities which is as serious a menace to the final moral goal in our land as ever the rapid rise of the city constituted. Among the considerations to be taken account of in dealing with this neglected field the writer of the aforementioned article names four. In the first place, an entirely different attitude by denomina-

tional leaders and ministry toward the country pulpit is indispensable. Until a new attitude is reached it is out of the question to induce men of the right sort to go to the country pastorate and stay. So long as ministers of high quality refuse to remain with the rural problems we have not taken the first step in the direction of recovery. The consideration which is second in importance is a specially trained ministry for the country parish. This means that among other things the rural minister must be able to talk intelligently, even prophetically, upon any and all lines of thought that concern the farm life of the nation. The need of such equipment is pressed home when it is known that several of the great state agricultural schools have courses or rural ministers, and many of them hold summer schools for rural leaders. And, thirdly, longer pastorates than have prevailed in the past are required. No real and lasting success can be had in the rural field under a continuous stream of short pastorates. Nowhere is the cumulative power of a ministry so noticeable. And the man who recently said, "What I cannot do in a year I cannot do at all" was unfitted for the rural church, for country folk are slow to yield their confidences to a new man. The fourth requisite is the rapid development of the community-church idea. In the cities the churches are rapidly learning to cope with all the agencies of the situation in whatever social strata they have found themselves. Similar demands are now made of the rural church, and both church and minister must make good and prove themselves vital to the lives they seek to serve. In addition to these considerations Mr. Stanley urges a larger concert of action on the part of our working social forces.

The Child and the War

Many parents and teachers have been greatly exercised over the probable influence the war will have upon the children. The

inference generally is that this "probable influence" is to be identified with the "militaristic spirit." Influence the war will undoubtedly have upon the boys and girls; but of what kind will the influence be? It is not so certain that the only influence that will be brought to bear upon the children is the "militaristic spirit." What about their growing sense of justice, of kinship with humanity in struggle, of the price of freedom? Well might those who have been intrusted with the guidance of boys and girls have concern for their welfare in these times of upheaval. It may be as important to understand that to keep the child in ignorance of the war is no guaranty that he will be protected against undesirable effects. "The boys of France," says Agnes Repplier, in the *Atlantic Monthly* for March, have opened to the disabled soldiers the doors of the citadel where dwell secrets of childhood. A sense of comradeship is expressed in the round-eyed stare of the little boys, a dawning perception of the great sacrifice has stiffened their swaggering little bodies to attention. Even though incapable of fully appreciating its full meaning they are in communication with the pulsating soul of France as it is moving to a new height. In England Lloyd George has said: "The British Empire has invested thousands of her best lives to purchase future immunity for civilization, and the instrument is too high-priced to be thrown away." The young eyes perceive in the object-lessons which surround them the cost and value of nationality. They are being molded by the austere hand of adversity into the material of which men are made. In Belgium the children share in the martyrdom of their parents, but in every little wasted body the soul survives. It remains today, as in the past, that suffering is not all loss; there are some compensations. In the child life of France, Belgium, and England there is being welded a source of fidelity such as

dies in the atmosphere of indifference. Rather than try to devise some scheme for keeping the child ignorant of the world's struggle, is it not more desirable that he should be rightly informed in proportion to his understanding of the world's sorrows and wrongs, and so be led to his kinship with humanity? Such is the view of Agnes Repplier. She would not bruise his soul as her soul has been bruised, but she yearns to save him from that callous content which is alien to his immaturity, and which men have raised to the rank of a virtue. She says that the little American is a son of the sorrowing earth, and we ought not to try to make him believe otherwise. The American child who does not know the tale of Belgium's heroism and of Belgium's wrongs has been denied the greatest lesson the living world can teach. "The moral triumph of Belgium," says Cardinal Mercier, "is an ever-memorable fact for history and civilization." Upon the understanding of such moral triumph, when linked to material defeat, depends our clearness of vision and our sureness of touch.

Jewish Religion at the State University

Religious Education for February contains a restrained and well-presented advocacy on behalf of Jewish religion in the state universities. Rabbi Abram Simon, the writer of the article, holds a very creditable view of the American universities. He frankly says that the old scandal that the university was a hotbed of atheism, irreligious, and finely-spun theories has been buried, and today the universities are laboratories of citizenship on the highest plane of scholarship, freedom, and truth. As the universities have "opened their

windows upon life" the conviction has been deepened that education is larger than instruction, and training is more vital than knowledge; also that no idealism should be alien. The reaction of this deepened conviction has been in the right direction as respects the attitude of the universities toward religion, and now many of them have found a place in their curriculum for a study of religion and the Bible. This is a step in the right direction, but a step only. The writer has hitched his wagon to a star, and that is the hope that the next move of the state universities will be to include in their curricula provisions whereby academic credit will be given for Jewish religion, Jewish history, and Jewish apologetics, when scientifically pursued in other schools of recognized standing. He thinks that we ought to standardize all worthy human cultures and noble aspirations of men as of equal educational importance. The Jewish Chautauqua Society has proved itself to be a fluid university for popularizing Jewish history and learning. The purpose of this Society has been educational and never propagandistic. It cherishes the hope that from the unprejudiced standpoint the goal of good-will will be easier of attainment; and it cherishes the conviction that the teachers who know and are tolerant are the best molders of the impressionable mind of childhood. Rabbi Abram Simon cherishes the belief that students are keenly interested in the Jewish religion, both historical Judaism and modern reform Judaism. This belief, he says, is the outcome of interest shown by students on the two occasions when he delivered lectures on Jewish education and Jewish history before students of the University of Virginia Summer Assembly.